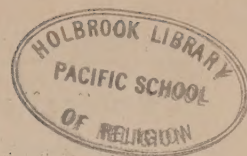


The AMERICAN FRIEND



September 24, 1953

THE CHURCH'S IMPACT ON SOCIAL ISSUES

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PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

Frontier News Notes

BY MERTON SCOTT

Friends Meetings are:

Rehabilitating a young probationary prisoner, sponsoring him on parole, finding work for him and enabling him to attend college;

Paying the expenses of an Arab and a Japanese student to a seminar in Washington;

Providing the 39th Annual Christmas program for a state prison;

Making monthly visits to a state mental hospital and providing a planned program for one of the women's wards;

Bearing the expenses of sending a cripple to the hospital.

* * * *

Canadian Friends are:

Sending a brief on abolition of capital punishment to the House of Commons of Canada;

Continuing to work on the problem of the Sons of Freedom, an extremist group of the Doukhobors. Resettlement in Costa Rica is being considered;

Sponsoring an Easter Conference on "The Christian Peace Witness" in (a) the home, (b) occupations and the use of income, and (c) international affairs.

* * * *

Friends are controlling alcohol by:

In New Providence, Iowa, owning all the business buildings. They refuse to rent these to anyone selling beer. No beer is available in New Providence;

In Le Grand, Iowa, applying for the only beer licenses in the community. State law requires that in towns under 1000 population, the first two applications must be granted. Friends applied for these, and do not use the permits, so beer is not available in Le Grand.

North Carolina Yearly Meeting:

Asked the Yearly Meeting Peace Committee to study the situation as to segregated school systems and the possible effects of a Supreme Court decision to eliminate such segregations; and asked the Committee to make recommendations as to moves to prevent conflict and violence which is possible in certain areas;

Commended the Board of Trustees of Guilford College for three interracial conferences held on the campus this year and urged further moves in this Christian direction;

Commended President Eisenhower's statement on disarmament and continued: "We urge our government to make vigorous persistent efforts to end this arms race through:

"1. Universal, enforceable disarmament of nations down to internal policing levels, with effective inspection and enforcement, primarily on individuals.

"2. A great program for world aid and reconstruction, using a substantial part of the savings resulting from disarmament, as proposed by President Eisenhower, for 'roads and schools, hospitals and homes, food and health.'

"3. Strengthening of the United Nations into an organization adequate to administer and enforce universal disarmament and the program for world aid and development.

"4. Political settlement of issues disputed between the West and the Soviet Union. Almost certainly this must accompany agreement on enforceable disarmament.

"5. Increased world trade, including the willingness of the United States to accept more imports, probably also would be essential for a general world settlement."

* * * *

On August 21, 1953, the Iowa Temperance League sponsored what is probably the first anti-alcohol TV program.

AN ANNUAL CALENDAR for Study and Action

George Hardin, Earle Edwards, Merton Scott and Raymond Wilson have compiled an Annual Calendar of Study and Action on International Relations that is designed for use by groups and individuals. The emphases are these:

- October: The United Nations.
- November: What will it take to achieve disarmament?
- December: Meeting the world's distress.
- January: Immigration policies and world peace.
- February: Brotherhood rights, human rights and civil rights.
- March: Trade, tariffs and peace.
- April: The costs of war and the costs of peace.
- May: Training for war and for peace.
- June: How can we live with Russia?
- July: How can the world feed itself?
- August: Sharing the peace testimony with others.
- September: Can we vote for peace?

The calendar is an attempt to provide up-to-date and usable material in a systematic manner to people concerned with peace education and action. Subscribers to the materials put out by the committee will receive a packet for each month containing detailed suggestions for study and action, working papers by competent persons in specialized fields, booklets, pamphlets, discussion outlines and questions, reading suggestions and other helps. Subscriptions, on a cost-of-materials basis, are \$4.00 for 12 consecutive months, beginning any time. Interested Friends should write An Annual Calendar, 1520 Race Street, Philadelphia 2, Pa.

The American Friend hopes to cooperate with this study plan by presenting material on each theme at the time that it is presented.

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Editorials

The Church's Impact on Social Issues

At the 1950 sessions of the Five Years Meeting, we discussed the several concerns that developed into the *Friends Advance* for the years 1950-1955. One statement from the Study Outlines reveals the urgency of this year's emphasis, "The Church's Impact on Social Issues": *The time is past when the churches can permit themselves to be shoved unceremoniously or bowed politely out of any area where human values, human relationships and human lives are at stake."*

There are several areas where this applies, and the Board on Peace and Social Concerns of the Five Years Meeting, in preparing material for this emphasis, has indicated several of them. Here is a preview of these areas. It is hoped that Friends will secure the *Advance* brochure* for this year (address: *The Advance*, 101 South 8th St., Richmond, Indiana) and discover more fully what they can do about the current social concerns within their own community.

1. *The Christian in the world.* If we acknowledge God as the Creator of the world, then we must confess that we have an obligation to be good stewards of his physical resources and brothers of those who live upon the earth. Therefore we cannot be wasteful, selfish or unmindful of those who lack the necessities of daily life.

2. *The Christian and his work.* The choice of a vocation is of great importance to the Christian. He determines whether he will use it for selfish purposes or make it an instrument of God's will. The earning of a living is as important as the distribution of what has been earned. Christian stewardship requires careful thought in this choice.

3. *The Christian and society.* We live in a complex world where neighbors are next door or across the world. Our impact upon the community in which we live is of vital importance to the rest of the world. The Christian has an obligation to inject his witness into his community relationships as he serves in the church, the union, the PTA or other groups active in the community.

4. *The Christian and his government.* Civic and political responsibilities cannot be neglected in this critical period in our nation's history. Christian principles of integrity and honesty must be restored to positions of a political nature, even to the extent of accepting appointment or election to such positions in

* Advance brochures for the first three emphases, *Advancing With Christ Through the Church*, *Evangelism Is a Spirit*, and *The Christian Nurture of Persons* as well as this booklet on the fourth emphasis, *Impact on Social Issues*, are available on request from the Advance office. The brochure includes scripture passages for each section for personal and group study and meditation, as well as a bibliography prepared for your use.

the state and nation. The implications of relationships with government also include taxation, selective service, and jury duty to which Christian principles must be applied.

5. The final section in the forthcoming brochure is a challenge to us, that we implement the Lord's Prayer and bring the Kingdom to all men.

This brief outline reveals the fact that we are not thinking alone in terms of peace, public morals and social action, but that we are also endeavoring to make Friends aware of their responsibilities as Christians living in a particular community amid certain evils and undesirable practices. We cannot solve these problems at long reach, but we can do so within our own communities, thus providing areas of Christian living that can be spread across our nation.

October fourth has been chosen as *Friends Advance Sunday*, and we encourage Friends Meetings to consider together the call of Micah, who said, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Humility, mercy and justice can do much to remove much of the evil from our communities and the world, but it will not happen unless Christians work at it locally. In cooperation with our fellow-Christians we can make our neighborhoods places of wholesome living for little folks and bulwarks of integrity for less fortunate persons to discover a better way of life.

Let us put the “redemptive power of Christ into all our relationships,” and go forward this year to improve our social and community life.

Harold N. Tollefson

Two Battles at Once

Everyone should pick out a century battle, well knowing that it is such, that it cannot be won tomorrow. He should believe that it is worth fighting, and keep patiently at it as the backdrop against which lesser battles are fought.

He also needs a battle that can be won within a decade, difficult though the victory may be. Winning it is but a step in the larger conquest to which he is committed.

In the field of alcoholic consumption, he should try by all educational and spiritual means to rid men of the appetite and its cause, while doing his best for progress through local option and other legislative means. In international organizations he can be committed to the longer range ideal of world government while working now to change and strengthen the United Nations. He can bend his efforts toward a warless world while making moves to stop the next war.

Most of us are engaged in more than one battle that can be won soon, but are we consciously enlisted in a longer tussle? Indeed a century is not long enough to overcome our traditional bad habits and our shortsightedness. It is a splendid discipline for the short fight, if we have the qualities for the long contest.

The greatest conquest is that one for which we pray, "Thy kingdom come on earth as it is in heaven."

On Great Words II — Understanding

"With all thy getting, get understanding," said the wise man. As this quality was his first choice, so must it be ours. Without it, men fall apart for lack of the cement of goodwill.

It is compounded of knowledge and love, and its

closest synonym is wisdom. It cannot exist without a good measure of knowledge, for it is not fed by ignorance. As it partakes of knowledge, so it is seasoned by sympathy and love.

As Jesus said from the cross, "Father, forgive them, they know not what they do," he expressed the supreme spirit of understanding. They did not know what they were doing. He *knew* them better than they knew themselves. He was even sympathetic with them—he loved them in their sin-sickness. He understood, and out of his *understanding* he prayed for them.

There, in his understanding—his wisdom—was something imperishable, something which crosses cannot destroy.

E. T. E.

"If the Christian Church has no relevance to this struggle, we may as well admit that we already live in a post-Christian age."

The Church and the Power Struggle

By J. Arthur Funston

EIGHT years ago an anguished world greeted the end of war with mixed feelings of relief, hope and fear—relief for the immediate and temporary end of slaughter, hope that it could be made permanent, and fear that it would not be.

Today, fear of or resignation to war has so seized men and directed national policy that, even with universal obliteration imminent, people speak casually of what they call the world power struggle, the East-West conflict, or the cold war. The revival and deepening aggravation of national rivalries and hatreds, the polarization of the world into two armed camps, the pollution of the atmosphere with espionage, intrigue and mutual recrimination have set the stage for global war, while "little wars" have either been fought and suspended, as in the case of Korea, Israel and Kashmir, or narrowly averted, as in the case of the Berlin blockade, or continue, as in Viet-Nam.

If the Christian Church, defined as a community of believers in Christ, has no relevance to this struggle, we may as well admit that we already live in a post-Christian age. If the Church has a relevance, what is it?

I

The Christian Church must recapture the faith of the early martyrs. If we are honest with ourselves we will face the fact that the faith, even of professing Christians, has been tragically diluted. It has succumbed to

Arthur Funston is a Friend who has taught in the history and political science department at Earlham College for over twenty years. He speaks here as a respected student of world affairs, and as a Christian.

indifference, empty formalism, and gross secularism. It must be rekindled.

The spread of international communism cannot be blamed on the "mistakes" of any one statesman or nation in the free world; much of it is the result of the energy, enthusiasm, and sense of destiny and mission which have enabled international communism to fill the void, to supply the answers, to solve the doubts, and to harness the hopes of millions untouched or unmoved by traditional Christianity. The Church must win the hearts and minds of men who yearn for solid anchorage and for whom the unequivocal, dogmatic and demanding call of communism is difficult to resist.

Much of the present tension is due to communist expansion and to efforts, led mainly by this country, to amass power to stop it. The most effective deterrent to further communist expansion, though, lies in the realm of the spirit. People really caught by Christ's message will remove the brutalities and injustices upon which Politbureau-engineered schemes feed, and they will be so strengthened that they will never succumb to the aims or methods of rampant materialism. A world deaf

to the allurements of international communism will be a world liberated from inordinate fear and for the constructive tasks of peace building. Anything which can mitigate fear will automatically ease tension and reduce the likelihood of war.

II

A recaptured and deepened faith would proclaim the reality of God and the spiritual world. It would be concretely expressed by a spirit of love of God and man which would be manifested in several ways: (1) by a recognition of the worth of every person; (2) by a sense of stewardship which would respond to the needs of the underprivileged everywhere; (3) by efforts to integrate nations into a more closely knit community; (4) by a preference for amicable over forcible means of settlement; and (5) by refusal to buy peace by doing or condoning evil.

If the Christian world really respected the dignity of all mankind, it would not need to rationalize South African race policies, Detroit riots, or Miami explosions. Its Congresses would not waste precious time talking a civil rights bill to death. It would work unceasingly to give international protection to human beings everywhere. If it did this, it would find that the colored peoples would drop much of their skepticism respecting our intentions and hostility to our policies.

Respect for human personality would

distinguish between belief and action. It would insist on respecting the freedom to dissent while denying the right forcibly to conspire. It would be vigilant that liberty not be lost under pretext of safeguarding it from external attack. The world is hungering for a clear, steady and genuine call to freedom, and the United States should set the example. This it cannot do as long as racism and discrimination hang heavily around our necks.

Over half the world is now being stirred by a realization that, in this day of science and technology, its poverty, ignorance and disease are unnecessary, and a billion people are demanding a better life. Point Four and Technical Assistance are in the right direction, but they are not enough; indeed, they may even be dangerous. If they are extended merely as bait for allies, or to bolster "friendly" governments, or to create markets, such aid may have effects exactly opposite to those intended. The appropriation of a hundred million dollars and the dispatch of a few technicians are no substitute for a real feeling of stewardship. Unless we give something of ourselves because our souls are troubled and our hearts respond to their condition, the end result may be hydro-electric plants and better wheat, but it may also be greater discontent, frustration and misunderstanding. Christians should inaugurate a Point Five—a Spiritual Assistance program, which would give meaning and direction to technical progress.

III

The Church must not fail to provide the leadership in creating a public opinion favorable to the fashioning of a more effectively organized international order. Attempts to create a world state before a sense of community exists are likely to fail, but this is all the more reason for striving to bridge national and other barriers through cooperation in specific areas.

While the power conflict rages, the United Nations cannot guarantee peace, although it can provide a useful arena and mechanism for mediatory efforts. In the present situation the power struggle will continue both in and out of the United Nations. If war can be avoided in the immediate future, functional cooperation through the specialized agencies and through such schemes as the European Coal and Steel Community gives promise of laying a practical and solid basis for the development of a wider feeling of community.

There may very likely be strong efforts to induce this country to

(Continued on page 302)

How One Friend Ministers in Prison

By James Thomas

Jim Thomas, associate minister of the University Friends Meeting in Wichita, describes here the work of a Friend who found a way inside a prison and an effective method of working with prisoners. Jim Thomas, before coming to Wichita, was minister of the Friends Meeting at Spiceland, Indiana.



Wilbur Coffin

ELIZABETH FRY created a difficult precedent for modern day Friends in her ministry to prisoners. The record of her program or concern and aid impresses everyone as an ideal Christian enterprise. Yet modern Friends are finding it impossible or difficult to reach the men and women of our prisons who most obviously are in need of our ministry. Institutionalism has made a casual approach of the historic Quaker sort almost impossible. We need new means to get inside the walls—a vehicle which will open the door to ministry. The current prison riots are witness enough to the need.

Here is a report of how one present day Quaker ministered in one prison.

Wilbur Coffin of Spiceland, Indiana, is an instructor of the Dale Carnegie classes which include such topics as Developing Courage and Confidence, Effective Speaking, Leadership Training, and Human Relations. When the Carnegie people were exploring the possibility of getting courses inside the walls of Pendleton Reformatory, Wilbur Coffin volunteered his services. The Carnegie program was allowed to enter the prison on an experimental basis. The prisoners who enrolled in the course as part of a rehabilitation effort were by no means the petty offenders. On the contrary, many prisoners received a chance at the class after long periods of solitary confinement.

The classes meet for a four-hour period each week. One of the main goals is that each student becomes genuinely interested in others. To this end there is a rule that each student must speak from one to three times each session, and also that he must speak on a subject about which he is qualified to speak, which means that he speaks about his personal history, personal experiences or personal feelings. In the prisoners' own words, they are "amazed to find that other guys have some of the same feelings that I have."

The instructor has an opportunity for ministry that is unique. First of all, he is highly respected by the prisoners as a non-professional. He is there out

of genuine concern and the men know it. The wife of the instructor, Esther Coffin, assists in the class and there is never a note of disrespect or profanity, which is remarkable for many of the inmates.

The instructor's teaching method is the Quaker art of concerned listening. There is absolutely no restriction or censoring of the students' subject material, which early in the course gives vent to terribly suppressed and explosive feelings of resentment. Then as the class progresses, the talks mellow into self-examination and positive proposals. The instructor's ministry is primarily one of listening. For a prisoner to learn that there are an outsider and 39 fellow inmates who are interested in listening to him is a ministry and counsel that he never knew before. The confidence that the prisoners gain in the instructor makes possible guidance of a more personal nature in after-class sessions.

Friends should know better than other groups the evils of the dehumanization processes of most prisons and the need for the reconstruction of the person before a man can return as a citizen. Perhaps we can find other ways of getting inside the walls, and other means of serving the prisoners with a ministry that is not fulfilled by institutions.

THIS ISSUE

This special issue on the *Advance* theme for 1953-1954, "The Church's Impact on Social Issues," was prepared in cooperation with Harold N. Tollefson, Director of the *Advance*, and Merton Scott, Secretary of the Board on Peace and Social Concerns.

Is the Public Morals Issue Out of Date?

By Samuel R. Levering

Samuel R. Levering is an apple grower in Virginia and a member of North Carolina Yearly Meeting. He is widely known as a speaker for world peace and in his work for world government. He is chairman of the Board on Peace and Social Concerns.

FRIENDS believe that every human soul is of infinite value, precious to God our Father. "The human body is the temple of the Lord, and to mar it is to dishonor Him" also says our Discipline. Any practice that damages or destroys human souls and bodies is wrong.

This is the basis of Friends testimonies on public morals:—alcohol, gambling, tobacco, harmful amusements, economic oppression, and all other "social concerns" or "moral testimonies," including war and peace.

WHAT IS THE PUBLIC MORALS ISSUE?

Many people, including some Friends, do things that injure or destroy the souls and bodies of others, and their own also. Such conduct, and the pressures and institutions of our society which condone or encourage such conduct, are the continuing public morals issue.

WHY IS THE PUBLIC MORALS ISSUE CONSIDERED OUT OF DATE?

This question was suggested to me as a title for this article. The fact is a symptom of the weakness and uncertainty of Friends' public morals testimonies. Why is this true?

First, is the repeal of national prohibition, and the apparent failure of that "solution" to the moral problem of beverage alcohol.

Second, is recognition that a negative approach, "Do not drink," "Do not use tobacco," "Do not gamble," etc., has limited value. Christ-filled lives, full of love for God and fellowmen, is the only real answer. Such consecrated people have little time or inclination for evil practices or habits.

Third, is a proper distaste for self-righteousness. Friends do not wish to be like the Pharisee who prayed (Luke 18: 11), "God, I thank Thee that I am not as other men are."

"I don't drink, so I am a good man" is a sinful attitude, and often untrue as well. Total abstainers may be selfish

and full of hate, as well as afflicted with the subtle "disease known as the pressure of the halo," in the words of Dr. Norman Jolliffe.

Fourth, is recognition of different social customs, and unwillingness to pass absolute judgments on those with different backgrounds. Early Friends customarily drank moderately of alcoholic beverages, as did almost everyone in their England and America of three hundred years ago. The same is true today of some groups of fine Christian people in certain foreign countries, and even in the United States. We consider this practice wrong—a "blind spot" in their Christian enlightenment—but we too may have "blind spots," different, but just as wrong.

THE MORAL ISSUE IS NOT OUT OF DATE:—

As long as souls and lives are broken and blighted by violation of God's command for purity, fidelity and permanence in relations between men and women—

As long as alcohol destroys marriages and homes—

As long as strong drink makes alcoholic wrecks out of six percent of those who use it—

As long as intemperance is (to quote our Discipline) "a major cause of poverty, vice, and crime"—

As long as opiates and other "dope" make human beings into whimpering slaves—

As long as gamblers take bread out of the mouths of hungry children, and integrity from those who seek to get something for nothing—

As long as graft, corruption, dishonesty and selfish greed enrich "insiders," or "shrewd operators," or selfish men, in government, business, unions, etc., at the expense of others—

As long as the use of tobacco causes lung cancer, and in various ways shortens life as much, on the average, as four years—

As long as overeating shortens life, sometimes greatly, and takes food from the world's hungry—

As long as degrading amusements entice people to sin—

As long as ostentation and vanity make selfish lives—

As long as all these bad habits make men their slaves, and are wasteful of

time and money, violating our trusteeship, for both, from God—

As long as these sins alienate men and women from God and their fellowmen, and lead toward destruction.

NEGATIVE AND POSITIVE

Many of these testimonies usually are stated in negative terms—complete personal purity in morals, no divorce, and total abstinence from alcoholic beverages, dishonesty, gambling, narcotics, tobacco, and degrading amusements. But so are the ten Commandments:—"Thou shalt not kill, steal, commit adultery, bear false witness, covet."

Keeping these testimonies is not enough, as Jesus told the rich young ruler who had kept the commandments from his youth up. Love of God and fellowmen, and its fruits—meekness, hungering and thirsting after righteousness, mercy, purity of heart—these are more important.

But wrong moral practices have no place in a life filled with God's love. The choice must be made—we cannot serve God and mammon. Only a life free from bad moral practices can be fully used by our Master.

A PERSONAL IMPERATIVE

For my own conduct, I try to follow Kant's categorical imperative, "Act only on that motive which thou canst at the same time will to be universal law." Or more simply, "Do only those things, which, if everyone did them, would help to build the Kingdom of God." No special exceptions for me, depending on others' good lives to counterbalance my violations!

Notice how quickly that rules out conduct against which Friends have moral testimonies!

God also holds me responsible for my influence on others. Therefore, I will not do anything which might cause my brother to stumble, even though it might be harmless in itself.

There are four areas where Friends are called to carry out their moral testimonies.

The *First Area* is in our personal lives. We should be strict with ourselves, since we have been given light. Our standard should be, "Be ye therefore perfect." However, we should not judge others nor harbor self-righteousness toward those who do things

ON GAMBLING

This concern on gambling was forwarded from New York Quarter to New York Yearly Meeting during the sessions held in August of this year.

Concerned Friends appointed for Ministry and Counsel of New York Quarterly Meeting feel it appropriate to urge members of our Religious Society to evaluate their actions and responsibilities respecting gambling.

Friends are strongly urged to abstain completely from seeking pecuniary gain or personal pleasure or entertainment through any form of gambling methods or devices.

It is noticeable that the excitement of obtaining gain by taking from another by mere chance slowly dulls the spirit of "loving one's neighbor as oneself."

Betting between people while playing games of cards or bingo, or joining in a raffle (however worthy the cause) unconsciously develops a frame of mind that soon fails to understand the evils of race-track betting, of using commercial punch-boards, slot machines and other forms of so-called "innocent pleasures."

It is easy to fail to associate personal gambling with the bribing of public officials; with misappropriation of trust funds; with buying of votes; and even with crime and corruption. Nevertheless, the pattern of social consciousness is lowered by such acts of gambling so easily condoned, but which society has widely proclaimed as illegal.

We urge each Meeting to take positive action by carefully considering the activities in its own community. We would suggest the development of study-groups in order to inform its membership concerning the principles involved in gambling, and to stimulate its members to give personal witness by deed and conversation against the various acts and forms of gambling and betting.

May Friends be especially obedient to the Christian faith and practices and be sensitive to Christ's commission to His followers that "ye are the salt of the earth."

EMPHASIS ON AFRICA

Our next issue (October 8) will contain an editorial by Errol Elliott on the mission to Africa and some thoughts by Pearl Spoon, recently returned from Kenya, on our responsibilities to Africa and our attitudes about Africans. Following issues of this journal will contain articles direct from Africa giving the findings and opinions of our delegation visiting Kenya.



Courtesy The American Issue

Little Twisters Start Big Tornadoes

which would be wrong for us.

The *Second Area* is in helping the victims of bad moral practices: the alcoholic, the victims of broken homes, the erring ones.

This is following the spirit and example of Christ. We need to study how to provide help effectively, and to cooperate with such groups as Alcoholics Anonymous which are providing sound assistance.

The *Third Area*, a tremendous one, is education. The goal is for each person, voluntarily, to choose and follow a life of personal purity, free from bad moral practices.

Friends moral education should include scientific truth concerning the results of drinking, use of tobacco, etc. These teach the prudence of total abstinence.

But Friends moral education should be based much deeper, on Christian ethics rooted in the teachings of Scripture. For example, as Clifford Earle says in *Alcohol and People*, the teachings of the Bible include that "(1) voluntary drunkenness is a sin, (2) The appetites of the flesh must be kept under complete mastery, (3) The body is to be kept pure and undefiled as

a fit temple of the spirit" (p. 61).

We should make better use of opportunities in our homes, Sunday Schools, Young Friends Meetings, and elsewhere to hold aloft the vision of pure and simple Christian lives.

It is in educational materials and methods, particularly, that the Five Years Meeting Board on Peace and Social Concerns is very helpful to Monthly Meetings and workers.

The *Fourth Area* is changing conditions and institutions and laws which lead people astray. Some examples follow:

Where local sentiment supports it, prohibiting the sale of alcoholic beverages by law still is very valuable. This method is *not* successful in areas, such as many large cities, where the majority do not favor the law, even though the majority in the State may do so.

Abolishing liquor advertising would help to reduce its use.

Eliminating legal gambling, or preventing its establishment, is wise and Christian.

Press Forward!

In this time of lax standards, Friends moral testimonies are needed more than ever. We should understand them and the reasons why they are valid, practice them in our own lives, teach their importance to our children and others, and implement them in our communities, our nation, and the world wherever this is possible.

In God's good time the tide may turn and purity of personal life again be more generally recognized as vital. May Friends help to speed the day!

FUNDS FOR AFRICA VISIT

Friends are asked to contribute to the fund for the travel expenses of Errol Elliott and Charles Lampman, who fly on October 1 to Africa. The urgent situation in Kenya requires a visit at this time, and expenses must be raised outside the regular Missions budget. Address Norval E. Webb, Chairman, Funds Committee, 101 S. 8th St., Richmond, Ind. Make out checks to the Five Years Meeting.

Our Restricted Christian Fellowship

By Clarence M. Cunningham

Clarence Cunningham is a social worker in the Richmond, California, area. He was formerly a member of 57th St. Meeting in Chicago and now of a Meeting in Berkeley, California. As a member of the Peace Board, he served with his family in the leadership of many Young Friends summer camps. The area in which he is working is one of serious tension, overcrowding and slum housing.

AS WE review the era in which the Society of Friends came into being we discover a vigorous, sometimes fanatical group, counting among its members people from all strata of society. It would appear as if this early group was in the very center of a tremendous social upheaval. Certainly such claim as it may have had for distinction did not rest upon any stereotype of personalities or of approach.

Subsequent high points in the history of Friends come into view, representing a great variety of settings and circumstances, but always in connection with social revolution. And even now a great portion of the recognition which we are accustomed to receive is related to our unorthodox approaches to social situations.

With this as our heritage we tend to think it strange that we now appear to ourselves to be a middle-class college-bred Society. (This is, frankly, a harsh description, but one which we do apply with considerable justification.) But is it in reality so strange? For a portion of the answers, let us again examine our history.

In those early days the "Children of the Light" were in the most literal sense an unorganized group, and should be regarded as part of a movement rather than as a Society. Since the time that organization as a Society became necessary, we have been required to deal periodically with the question of our relationship to the Christian Church. This question became for us here in America an extremely pressing one as Friends migrated westward, set up meetings in otherwise unchurched communities and then attempted to deal with the needs of those who came to worship with them. To a considerable degree, this problem is still with us.

A FEW PROGRESSIVE SOULS

Another portion of the answer lies

in our elementary knowledge of human nature, by which we know that man lives in a state of emotional conflict and that such free organizations as he may develop will also contain this conflict. In our case we appear to have been often in conflict over problems coincident to our revolutionary social horizon. It is apparent that credit for our leadership in this area must be given to a few progressive souls; that there has always been considerable unease in the hearts of many, and definite restraint or opposition expressed by some. This, then, has insured a climate not altogether in keeping with our progressive ideal.

A third consideration is the fact that our world culture tends always toward consolidation and crystallization of ideals into stable and staid institutions. We have not escaped this tendency.

We are inclined now to consider this development to be undesirable, and that there is something which we ought to be doing about it. We are especially concerned with the fact that our conservative atmosphere has left us with much less contact than we should like to have with those who are socially insecure, particularly those who tend to feel rejected by middle-class white society because they themselves belong to the despised minority groups. We are concerned largely because of our belief in the universality of our approach to truth, and we have good reason to believe that our approach has been both acceptable and effective. We feel this concern all the more keenly by virtue of the fact that many of our frontiers of activity have been in the midst of minority peoples. We have ample justification for our belief that we can contribute constructively to minority peoples (and other insecure members of our society) and that we in turn could receive great benefit from an increased opportunity to commingle comfortably and naturally with them. Let us, then, examine our avenues of approach.

We obviously cannot immediately change the fact that we tend to be middle-class, conservative, formally educated. Perhaps it is best that we simply accept that as an inaccurate but relatively appropriate generalization. We must, however, examine some of our obvious errors if we are to turn them to credit in our search for success.

FROM BENEFACTOR TO PARTNER

We have done nobly in the field of race relations whenever it has been possible for us to serve as benefactors. We have found the transition from benefactor to partner a difficult one. We should long ago have discarded the notion, still occasionally expressed, that Negroes (for example) are not ready to deal with the problems which inevitably spring from new approaches to racial integration—that we must protect them from the resultant unhappiness. This is, of course, paternalism—not calculated to promote human dignity, and unacceptable in this era of social progress.

Our schools and colleges have lagged behind many others in the practical application of principles for which we profess to stand. One example in this connection may be seen in the assumption, by a Friends' College in a state which legalizes racial segregation, that they cannot, therefore, have an interracial student body; while in this same state, another college has for several years quietly but boldly enrolled students of various races.

We also recall at least one instance when a Friends Meeting withdrew from a community when the prevailing racial character of the community changed from white to Negro.

These examples are given primarily for direction in the matter of the self-examination which is needed. Are we actually ready to invite closer association with groups with which we have tended to lose contact? The answer may be found individually, and we must then proceed on the basis of what we discover.

Lest we tend to burden ourselves with a sense of guilt, let us now take stock of the credit side of our ledger.

In many communities our generalization as middle-class, etc., is obviously inapplicable. In some communities minority peoples are quite completely integrated into the Meetings. Friends Service Committee projects and a variety of other activities sponsored by or participated in by Friends bring various racial and cultural groups together in such a manner as inevitably to produce constructive results, even though those results may not be immediately evident.

CREDIT TO KENYA

Considerable weight on the credit side must be given to an accomplishment which has received relatively little attention but which, I am convinced, will prove to be tremendously significant. I refer to the transition from mission status to regular Yearly Meeting status of Friends in Kenya. This, at a time when the missionary

approach has fallen quite generally into disrepute, provides strong support for our belief in the universal rightness of our approach.

It is likely that our progress toward the goal of more general acceptance of our approach may be quite slow. We must, however, remember that real progress is usually slow. The socially insecure cannot be hurried into a feeling of security within our midst. Yet I sincerely believe that when we establish within ourselves a genuine kinship for them, they will be able to recognize that kinship.

Above all, let us not in panic enter into a new evangelism in which we vie with others in an attempt to recruit members among peoples for whom we feel some concern. Let us rather concentrate upon preparing ourselves, individually and corporately, in the sure knowledge that love and truth are unconquerable and contagious, and that when we become sufficiently enslaved by these forces we shall inevitably find ourselves associated with all mankind. This will include our flesh and blood neighbor—not simply a mythical ideal.

Reflections From London

A VIEW ON THE BERLIN FOOD PARCELS

GEORGE H. GORMAN

This viewpoint on the Berlin Food Parcels offers an attitude radically different from that which we find in our newspapers. We print it here in the interests of comparison and for the sharpening of our thinking.

"What is the truth about the food parcels?" was my first question to one of the three representatives of London Yearly Meeting who have just returned from Berlin, where they have been attending the sessions of Germany Yearly Meeting. My friend said he was amazed at the news headlines in this country that implied that Germans in the Eastern zone were pouring into West Berlin to obtain food to relieve "famine" conditions in their zone. The simple truth was that East Germans being ordinary human people just could not resist the opportunity to obtain freely a valuable parcel of food. At the present time there was an ample supply of food in the shops of East Berlin, at a price roughly comparable to that in the Western zone, and to prices in this country, when allowance is made for the average income and expenditure levels prevailing. He saw for himself food displayed for sale

in shops with the price clearly marked. Public restaurants where good meals could be obtained at reasonable prices were filled to capacity. He recognized that the memory of the acute shortage of food last winter was obviously a factor in the situation, and quoted the comment of many Germans that no food parcels were offered then by the West.

Berliners see the present gift of food parcels as an astute propaganda move on the part of the Western allies, who have been quick to follow up the "riots" of the 17th of June. Here again the prevailing view is that those events were a spontaneous strike by the workers against what were obviously unjust labor laws which have since been rescinded. This led my friend to express his feelings about the stupidity of the propaganda "war" carried on by East and West alike. He saw on a large building in the East zone that had been burnt out in the June rising a huge banner to the effect that "this building had been fired by Fascist instigators of the west—death to all traitors." Just across the border in the West zone was a large electric sign giving the "western" version of the day's news.

My friend told me that he was able to travel freely into the East Zone. In fact, he said that it was impossible to stop such visits. He went into shops and made purchases of books among other things. Those available were various classics by publishing houses of both East and West Germany. Only Eastern newspapers were on sale.

His general comment on the people was that they did not look downtrodden, although they are on the whole poorer than those of West Berlin as they always have been. The building of vast blocks of flats made a tremendous impression on my friend, especially Stalinallee where buildings have been erected during the last eighteen months. The British visitors were told that members of the Communist Party, and workers who had achieved a record output of work had a priority claim on occupation, but it was admitted that the building of them helped to ease the gigantic housing shortage. One thing that impressed my friend was the few soldiers of East or West that he actually saw on duty. The occupation armies of both live in self-contained communities with their own transport systems and so have little opportunity of contact with ordinary people.

Refugees from the East were entering the West zone at the rate of about 1400 each day whilst my friend was there. Their motives in coming were mixed. Some were genuine political

refugees, such as teachers, who had refused to sign documents promising to teach matters contrary to their principles. Some came for domestic reasons; others were criminals fleeing from the police. They would rather be arrested for a crime in the West, where prison sentences were shorter than those in the East. Incidentally the piece of information freely circulated in both the zones is that relating to criminals! The majority of refugees came from fear of what might happen. This fear, often entirely unfounded, was a noticeable feature of Berlin as a whole. My friend experienced it when he enquired the way to some place in Eastern Berlin from a West German. The man told him how to get there but advised him not to go because of the danger of what might happen. My friend went and returned safely. He did, however, point out that people are "picked up" by the East German Police, but not at random. From their point of view there are reasons for the arrests, for they are usually folk who tend to be rebellious under most forms of government, and as such are not tolerated by the East Germans, as they would be in a democratic country where they would be allowed to live freely.

With reference to all his comments, my friend recognized that the situation changes so rapidly that he could only say what appeared to be the position whilst he was there. Also his account was based on what he heard and observed during his brief stay in Berlin.

* * * *

The British Quakers were deeply impressed by Germany Yearly Meeting and by the friendship and warmth of welcome they received. The Yearly Meeting gathered in the relief headquarters of the Evangelical Church in the American zone, the Quaker offices in East Berlin being too small to accommodate Friends.

A variety of subjects was dealt with during the business sessions, and in addition eight discussion groups were held under the general title of "Education in the Spirit of Quakerism."

A conference preceding the Yearly Meeting discussed the issue of the participation of Quakers in the World Peace Movement, and the relation of Christianity to Communism. No final conclusions were reached. In general it was felt that as a corporate body Friends could not co-operate with the movement. At the same time they should seek to make personal contacts with Communists. To do this effectively they needed to see very clearly the implications of their own faith in daily living.

THE CHURCH AND THE POWER STRUGGLE

(Continued from page 297)

withdraw from the United Nations, especially if Peiping China is granted the seat now held by Nationalist China. While I believe such recognition at this time is unwise, it would be even more disastrous both to America and to world peace if we should spitefully react by isolating ourselves. The United Nations is a halting first step, but the Church must see to it that we do not retreat.

Moreover, even in the darkest hours, the world needs to be reminded of the cost and consequences of armament competition, and the Church should stand athwart the tendency to let disarmament be forgotten, just as it must point out the danger of conceiving of security in exclusively military terms.

How long the cold war can continue without erupting into an unlimited shooting war, nobody knows. It is safe to say, though, that the longer it lasts, the greater the tension; the greater the tension the greater the risk

of rash and impetuous policies and actions from which there is no safe return. Therefore, every peace overture needs to be seriously examined and not rejected unless it is clearly a propaganda ruse or thinly disguised blackmail. On the other hand, diplomatic conferences held without adequate preparation are likely to be abortive and to whet the power conflict, and so one cannot always be sure whether a particular time is ripe. It may well be, for instance, that a Big Four Conference held immediately would repeat the fiascos of the past, and the drift to war would consequently be speeded. Both sides, however, have had defeats and victories; both have much to lose in war; both have internal stresses and strains. This would appear to be a favorable moment for unspectacular diplomatic activity in the major capitals to narrow the differences, sift the issues, and arrange a practical agenda for a conference. In any event it should be made clear that, while even peace will not be bought at the cost of principle, negotiation is the only alternative to war; negotiation is not appeasement; and

compromise is a necessary ingredient of negotiation.

IV

Much of what has been said deals with long term measures for peace. How should the Church react here and now to the power struggle? Nobody can presume to have the answer to that question for all Christians. Some, including many Friends, would say that they cannot support force in any way, for any purpose, at any time. Others would draw the line differently.

In my opinion there is no escape from power. It is intrinsic to group and inter-group life. The issue is not the existence of power but who should wield it, and for what purpose, and under what limitations. The Church is under heavy obligation to stress that the most enduring power is moral power; that power must never become an end in itself; and that it should always be checked. In the past, power has either been monopolized, balanced, or atomized. In the future every Christian should support efforts to pool it and to transform its nature from military to moral power.

A PREACHER OF THE WORD

He wrought four-square to all the winds that blow:
From village home to shabby backwoods shack,
He drove his jogging horse through swirling snow
Or mud, to pray for sinners on the rack
And cleanse a fetid soul. For all a smile,
A meaty word; for some a salty jest;
He toiled for human needs, not power or wile,
And barely kept his body at its best.

He fought a valiant fight for faith unseen;
His foes were soul-defiling filth and sin
In gray or gilded lives. With quiet mien
And fervent voice in meeting, he drove in
The sense of guilt, till sinners gladly rose,
Seeking new life without pretense or pose.

EDWIN BARLOW EVANS

WATCH

Before grey granite peaks are seen to lift
Their whitewashed summits through dense dewdropped
cloud,

The first silk strands of light begin to sift
Among the folds of night's soft velvet shroud.
Rare incense-laden mists and vapors rise
With oriental perfume's spell endowed;
Aloft, a lonely warbler scans the skies
And heralds, with his titillating trill,
That dawn he sees with yet prophetic eyes:
Except for him, the restless world lies still.
A silent earth beside a silent sea
Awaits the curtain, sees the playhouse fill
With humble men who watch on bended knee,
Who pray for strength to live this day with Thee.

PATRICIA JANE KINSELLA

WHEN PETALS FALL

When petals fall at end of Spring
Like vagrant snowflakes shimmering
Along the currents of the breeze,
We say the beauty of the trees
Has all—and sadly—taken wing.

When beauty goes there comes the sting
Of something precious vanishing,

The trees have lost their questing bees—
When petals fall.

But now that Autumn branches bring
Their ripened fruit to harvesting,

We gaze again upon our trees
A-sway with beauty's legacies,
And long forgot are days in Spring—
When petals fall.

I. MOORE ATKINSON

LEAVES IN THE WIND

Crimson and amber drifting,
Radiance soon to be lost,
Leaves that the wind is sifting,
Touched by the miracle frost,
Crimson and amber drifting,
Like dreams in their glory-flower,
Oh how their wonder is lifting
My heart at this golden hour!

LUCIA TRENT

The Sunday School Lesson

By Russell E. Rees

For October 18

New Men and a New World

Matthew 5:13-16, 2 Cor. 5:17-19

James 2:14-18

Recently I had the experience of driving along a country road which was far enough away from all artificial lights to be completely dark. I had forgotten how dark darkness can be. Having lived for many years in lighted places, the darkness gave me a sense of uneasiness. One could not even see the fences along the side of the road. Only occasionally did one meet another car and see the highway lighted up for a few feet on either side.

The words of Jesus came back to me again, "Ye are the light of the world." Light does not just happen, but comes about because of some purpose worked out. I thought of the areas where there are no artificial lights at all. How dark they can be! When the first world war began, Lloyd George is said to have remarked, "The lights are going out all over the world."

Then I remembered Palestine at the time of the birth of Jesus. It was dark too, dark with fear, hopelessness, fatalism, cruelty, superstition. And a light began to shine, faintly at first, seen only by a few people with insight. It spread to Asia Minor, to Europe, and in the centuries since has reached the dark corners of the world. Wherever a man saw this light and became himself a Lighted Life, the world around him became lighted too.

George Fox is said to have insisted that if one man would live in the spirit of the prophets the whole countryside, for ten miles around, would be shaken. When we think of how little our world is shaken by us, we are bound to wonder why it is. Can it really be said of us individually, "Ye are the light of the world"? Can it be said of us as the Society of Friends?

"If any man is in Christ Jesus, he is a new creature." The earth takes on a new smell. There is not one single situation which is the same as it was before. Fear yields to faith, despair is transmuted into hope, suspicion and hatred are transformed into love. Being reconciled, man becomes a reconciler. The New World is already here in embryo. As far as this one man is concerned, the Kingdom of Heaven is at hand. He need not wait until his neighbors get around to seeing the light. For the

light is here; "let your light shine . . ."

But James has yet to be reckoned with, for "faith without works is dead." This new life in Christ is not just an emotional experience, but a way of life, a way of acting. A light under a basket is of little value, but on a candlestick it gives light to the house and to the community. If any one should act as Jesus acted, live as he lived, be the kind of person he was, he could no more hide the fact from his neighbors than he could hide an elephant in his parlor. Every little act of his daily round would shout the fact.

The salt is bound to give itself away; the light is bound to shine in the darkness; the new man is bound to make a new world. It is a new world when one man commits himself without reservation to the spirit of Christ. Neither life nor death nor principalities nor powers can put out the light once it shines in the heart and life of a man. The dark highway is bright and the tasteless food is given savor and the world is new because it has a seed of new life within it. This is the tremendous message of the gospel that the world begins to be a Kingdom of God every time an individual becomes a new man in Christ.

Questions:

What are some of the "visible" characteristics of a Christian? Can they be hidden?

For October 25

Temperance Lesson

Isaiah 5:11-14, Matthew 18:6

Romans 13:11-14, James 4:17

Thoughtful men for thousands of years have pointed out the dangers involved in the excessive use of intoxicating liquors. Seven hundred years before Christ Isaiah pointed to drunkenness as one of the major evils of the time. "Therefore hell hath enlarged herself," he said, speaking of the tendency of people to indulge in strong drink. William Penn wrote: "All excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans man. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous and mad. He that is drunk is not a man, because he is void of reason that distinguishes a man from a beast."

The dangers attendant upon drinking increase with the advancement of civilization and our dependence upon

mechanical contrivances. A man driving a horse (with horse sense) was dangerous mostly to himself. But a man driving a high powered automobile is dangerous to the whole community. A man living in a simple, primitive society might endanger his family or clan, but in the highly inter-dependent society of today he endangers the peace of the world when he is intoxicated.

Drunkenness has always been an ally of crime. A judge of a criminal court said, "There is scarcely a crime before me that is not, directly or indirectly, caused by strong drink."

People drink for various reasons, and it is true that excessive use of alcohol becomes a disease requiring medical and psychiatric treatment. The Alcoholics Anonymous have shown also that it is a religious problem, and that help comes through prayer and spiritual fellowship. The growth of the A A organization gives some indication of the extent of the problem today.

Young people face a difficult time today because of the wide acceptance of the respectability of drinking. A HiY club meeting in one of the nice homes was given beer along with other soft drinks. It is said that a service man, being entertained in a Quaker home was asked by the Quaker hostess, "Would thee like a cocktail before dinner?" The government supplies beer, even when ammunition is short, to the men in the army. One of the Senators has insisted that the great threat to American security is the Washington cocktail hour.

The slaughter on the highways is closely related to increased drinking, and here and there efforts are being made to face the fact and try to do something about it. But it has come to its present state because our courts and our police forces have so resolutely refused to admit the connection between the accident rate and increased drinking.

Friends, along with other church groups, have been intimidated on this question of intoxicating liquors, and most of our Temperance Societies and Public Morals Committees have been driven underground. But the need for education and legislation regarding alcohol is as great as ever. Uncontrolled, the liquor interests have always gone to wild excesses, and they are today dominating much of the advertising time on radio and television. An awakening needs to come, beginning in the churches, to the extent and viciousness of this evil.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Orlando Dick, former pastor at Liberal, Kansas, will serve as minister of the First Friends Meeting in Des Moines, Iowa, beginning this September. He is a graduate of Friends University.

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Charles Stanley, '52 graduate of Friends University, will serve as Minister of Music for University Friends Church. He will also teach voice at Bethel College at Newton, Kansas, next year.

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E. Merrill Root, Poetry Editor of this journal, led the poetry group at the conference of Christian Editors and Writers sponsored by the National Council of Churches and held at Green Lake, Wisconsin, this summer.

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Stuart Innerst, a Friend who has much interest in F.C.N.L. work and who writes for David C. Cook publications, is serving as interim pastor at the Pasadena Meeting in California.

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Herschel D. Newsom, a member of Azalia Friends Meeting in Indiana and a leader in the National Grange, has been appointed a member-at-large of the board of managers of United Church Men, which is the men's body of the National Council of Churches.

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The student pastor of Albany Meeting in Jamaica, B.W.I., writes of the need of a bell for the Meeting and school there. Anyone knowing of one that would be available, please correspond with Alice I. Kennedy, West York, Illinois, in regard to it.

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J. Edwin Jay, whom Friends will remember as a professor at Friends University at its opening days, at Guilford College and at Wilmington, has written a book entitled *Tell Me—My Quest*. Pre-publication price is \$4.00, cash with order, or \$4.25, if payment is deferred. His address is 14030 Piedmont Ave., Detroit 23, Michigan.

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Frank Guyatt, a Friend of Dublin, Indiana, was in England during the time of the Coronation this summer, and has been showing his moving pictures of the Coronation procession and other Coronation features to many Friends and civic groups since his return.

Russell Rees, pastor of Chicago Friends Meeting and author of the Sunday School Lessons presented in this journal, will give a series of lectures at Minneapolis Friends Meeting November 4-8. The series is entitled "A Faith For Our Time." Russell Rees will speak every night at 8:00 p.m.

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An international "goodwill" conference for government officials from 22 nations was held at Clarens, Switzerland, in August by the American Friends Service Committee. This conference was similar to one held very successfully last year. It was directed by Ralph Bunche, Gilbert White, President of Haverford College, and Clarence Pickett.

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Elizabeth Gray Vining, former tutor to the crown prince of Japan and author of the recent best-seller, *Windows for the Crown Prince*, has been added to the Wilmington Artist Series. David Larson, director of the series, has announced that she will speak on April 6. She spoke on the Wilmington College Campus in 1946, just before leaving for Japan.

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British Quakers, who have been trying for two years to get attendance of Russian youth at summer work camp projects in England, have again met with a refusal—but couched in friendly language. The Anti-Fascist Committee of Soviet Youth replied that young people in the Soviet Union were busy with other activities, but added: "We wish you, dear friends, success in your work." (Worldover Press)

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Emma Cadbury, chairman of the Wider Quaker Fellowship, reported in August that over ninety letters had come to her office as a result of a letter written by Harry Emerson Fosdick to *The Christian Century* telling about the organization. The letter appeared in the May 27 issue of that journal. Fifty people have joined the Wider Quaker Fellowship, of which Harry Emerson Fosdick is a member, in response to this publicity.

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Canby Jones has accepted a Fellowship from Woodbrooke for this coming school year, and will work there on his doctoral thesis concerning the work and person of Jesus Christ in the

writings and teachings of George Fox. Eunice Jones and their son Timothy will accompany him to England. While there, Canby Jones will be American representative to the Executive council of the Friends World Committee.

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Floyd Schmoie, Project Director of Houses for Korea, Inc., arrived in Seattle on August 17 from his travels in Korea to survey the relief needs of the country. The Ministry of Welfare of the ROK government has asked the organization to build model homes, of both city and village types, that the people can see and copy. It is also planned that a team of Houses for Korea workers will go into each province, live with the people, and help them with their reconstruction problems. This work will be part of the United Nations rural development program. Houses for Korea headquarters are at 580 Minnesota Avenue, San Jose, California.

* * * *

A new leaflet put out about the Indian Center in Los Angeles sponsored by the American Friends Service Committee explains the purpose and the activities of the Center. There are about 5,000 American Indians in the Los Angeles area, and more continue to arrive. The Center helps Indians and their families to find jobs, places to stay, medical care, etc. It often gives personal counselling. The Center provides a place where Indians feel at home, a meeting-place, an information center, a lounge. It encourages Indians to continue to express their own art and culture. A Council made up of 20 Indians and 4 Quakers plan and carry out an active program under the direction of 4 full-time employees, 3 of whom have Indian blood. The Center's address is 2920 Beverly Boulevard, Los Angeles 57, California.

Friendly Fellowship

VERMILION GROVE, ILLINOIS—One of the largest crowds we have had since starting the Annual Reunions was in attendance at the Vermilion Academy Reunion held Sunday, August 9. Forty-eight graduates answered present at roll-call. In all there were between 125 and 150 in attendance. A bountiful basket dinner was enjoyed at noon,

from tables set up under the big trees on the old Academy Campus.

The program of the afternoon was held in the church. Talks were given by former teachers and students. Several letters from former teachers were read by the secretary. Music was furnished by our former piano teacher, Glenna Freutzell of Danville, Illinois, and former students Peggy Wells Lyon and Dora Saunders. Charles Patton of Appleton, Wisconsin, class of 1918, was prevailed upon by popular demand to render a piano solo. Grace Linn Pettillo, class of 1904, came the farthest distance, coming from Burbank, Calif. Jesse Shecter, class of 1902, was next in distance, travelling from Alamosa, Colo. The meeting adjourned at 4:00 p.m., after which folks seemed reluctant to leave, so they stayed for quite some time visiting. All are looking forward to a bigger and better reunion next year.

Lois H. Busby, Secretary

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JACKSONVILLE, FLORIDA—The Jacksonville Meeting is a small one. There are usually ten or twelve present Sunday mornings—we meet each Sunday in the YWCA—and of those who come regularly one is a Friend and one a member of the Wider Quaker Fellowship. There are three children of six and seven who meet with the rest for a few minutes before going for their own program.

There have been various activities connected with the meeting. Some from the group have helped with a weekly recreation program at the county mental hospital unit all summer. The volunteer work in the building of a girl scout camp has involved this group as well as many others. While not officially an activity of the Friends' Meeting, it is largely the same people who form a reading and discussion group Friday evenings. This group takes up current topics, has used some of the World Conference study pamphlets, and at present has in reserve for evenings that are not otherwise filled *Abundant Living* by Kirby Page. These evenings have also produced a number of mittens for the A.F.S.C.

Marcia M. Geiger

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WINCHESTER, INDIANA — Winchester Quarterly Meeting on Ministry and Counsel met at Winchester in August. The appointed committees heartily endorsed the names of Gail Price, Parley Bingham and Joseph Vlaskamp for recording in the ministry. A committee was appointed to meet with Robert Shockney whose name was sent in for recording. He was highly



Robert and Margaret Rumsey and Children

ROBERT RUMSEY NAMED SECRETARY TO WILMINGTON YEARLY MEETING

Robert Rumsey, who has served as pastor of the Glens Falls Friends Meeting in New York since 1949, has been asked to serve as Executive Secretary of Wilmington Yearly Meeting, beginning this fall.

A graduate of Lawrence College and the University of Wisconsin, Robert Rumsey has spent a summer with an A.F.S.C. "peace caravan," served as field secretary for Student Peace Service, spent a summer with an A.F.S.C. work camp in Puerto Rico, and served for three years as pastor of Farmington Friends Meeting at Macedon, N. Y., before going to Glens Falls. He has studied at Colgate-Rochester Divinity School. During the war, he

served a four year prison term as a conscientious objector, feeling conscientiously unable to perform alternative service. Sixteen months were spent at the Chillicothe, Ohio, Reformatory, and the balance of time serving in a Mental Hospital Unit at Columbus State Hospital.

He married Margaret Townsend, a Guilford College and Oakwood School graduate, in 1946. They have two boys, Eric and Alan.

While in New York, Robert Rumsey has been especially concerned in developing a Young Friends Movement. He has served as chairman of the Peace and Service Committee, as clerk on Ministry and Counsel, and as a member of the Five Years Meeting Board on Peace and Social Concerns. He attended the Oxford Conference last summer.

recommended by the Monthly Meeting and others.

A well written summary of the State of Society was read by the Clerk. Fred Wright was reappointed presiding clerk with Marvin Rockhill for assistant; recording clerk was Geneve Keever with Ruth Williamson as assistant.

In the general meeting, John Compton opened the meeting with a prayer that the Holy Spirit might have control. In making out the State of Society report, it was suggested that we take the queries one by one, answering them for the Meeting. An inspiring testimony meeting followed in which many took part. The expected minister, Wilbur Beeson, was not present, so John Compton brought a very acceptable message.

Tycia Lamb

HIGH POINT, NORTH CAROLINA—The *Friendly Announcer* this summer consisted of sheets of five different colors. Some of the lists included the names of all babies born during the last quarter; all new members received for the past year, with their addresses; all members recently hospitalized or less seriously ill during the quarter. There were no deaths during this quarter. The total membership is now 846. The yellow pages bore the names of all officers and members of standing committees.

Bids have been received for our new building. These exceeded available funds. Hence the Building Committee decided that although we should begin building, we must make all possible reductions and build what we can now afford so that additions can be made later. A full report of the



FAITH IS A FAMILY AFFAIR

In your home a family altar can be the basis for a life-time faith for you and your children. For faith is a family affair.

The Upper Room encourages family worship by providing a fresh, timely series of daily devotions for family or for individual use. Even loved ones far apart are able to share the same prayers, the same Bible readings, the same meditations.

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1908 GRAND AVENUE

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Finance Committee for the fiscal year showed all commitments fulfilled and upkeep of the present building maintained.

Among other items of special interest listed were "The Pastor's Paragraphs." One of the items showed that he had made 1017 calls during the year.

Alice Paige White

* * * *

MIDDLE RIVER, IOWA—The Ackworth Quarterly Meeting was held at Middle River in August with a good attendance and interest. A proposition was presented from Ackworth Monthly Meeting offering one hundred dollars toward the support of the Senior Secondary School in Africa which is so vitally needed at this time and which the Board lacks means to support. This communication was forwarded to Iowa Yearly Meeting in the hope that enthusiastic and definite support for this school may be aroused in the hearts not only of Iowa Friends but all over the Five Years Meeting.

This quotation from one of the reports on Spiritual Standing is worthy of thought and action, "One great hindrance to the spiritual strength that should be in evidence in all our meetings is the fact that 'the world is too

much with us'—the seemingly necessary duties of life press so hard and continually that it is difficult to find the time necessary for reading the scriptures and waiting upon the Lord for His strength and guidance. Can it be that Friends may have to give careful thought to the simplifying of our manner of living?"

Frank Albery

LELIA MARSTALLER 1897-1953

Lelia Syretha Gatchell Marstaller, Friends Minister and poet, wife of Ernest Marstaller of Freeport and Brunswick, Maine, passed away at her home on August 3 after a long illness.

Prominent among Maine Friends, she was a recorded minister of Durham Monthly Meeting and a former clerk of ministry and counsel of both Durham Monthly Meeting and Falmouth Quarterly Meeting. She was also a member of New England Yearly Meeting Evangelistic and Church Extension Committee, and in this interest visited a great deal in New England Meetings. She felt deep concerns for peace and the work of Civilian Public Service. She was an early Friends

representative to the Maine Council of Churches and a delegate to the Five Years Meeting of Friends. A member of the United Society of Friends Women, she was also for many years the leader of the Peace Department of the South Durham chapter of the W.C.T.U.

Lelia Marstaller was recognized as a poet of known ability, with poems included in anthologies in *The Brunswick Record* and in *The American Friend*. Three books of collected poems were published, *Ebb and Flow*, *Words and More*, and *The Thought of You*.

Born in Brunswick on February 22, 1897, she was the daughter of John and Syretha Hallet Gatchell. She married Ernest Marstaller on July 3, 1917, and for the past twenty years, in addition to their lumber interests, they have operated The Maine Idyll.

Surviving are her husband; a son, Louis J. Marstaller of Freeport, Maine; a daughter, Lelia E. Taylor of West Sumner, Maine; four grandchildren, Nancy and David Marstaller and Kathleen and Stephen Taylor; and a brother, Gorham Gatchell of Brunswick. Funeral services were conducted at the Durham Friends Meetinghouse with Arthur Jones of the Winthrop Meeting and Milton Hadley of the Durham Meeting in charge. Interment was at the Lunt Cemetery in Brunswick. At the close of the funeral service, Lelia Marstaller's own last poem, written March 2, 1953, was read:

INTO THY HANDS

"Father, into thy hands I commit my spirit,"

Last words of Calvary.

Yet above all voices through the labyrinth of ages
Words which speak for me

For life is death unless Thy holy measure

Control me from within:

Thy love and wisdom over mortal weakness,

Thy good instead of sin.

And death is life in Thee who art eternal

Though how we may not know;

But Father, keep, I pray, and use my spirit,

Both now and when I go.

FOR RENT

For winter season, small guest cottage (living-room, kitchenette, bath), pleasantly located on country place between Tampa and Plant City, Florida. Furnished. Write Box A, Care of The American Friend, Richmond, Indiana.

WANTED

Volume 4 of the *Encyclopedia of American Quaker Genealogy*, by William Wade Hinshaw, new or second-hand. Write O. E. Carter, Jr., 125 Waverly Drive, Tulsa 4, Okla.

BIRTHS

BOLINGIR — To Robert and Betty Bolingir, a son, Randal Lewis, on August 1, at Winchester, Indiana.

COLLINS — To Thomas and Beatrice Carmien Collins of Traverse City, Michigan, a son, Timothy John, on August 18.

GILPIN — To Donald and Viva Gilpin, a son, Jerald Sherman, born July 27, at Winchester, Indiana.

NORTON — To Edgar R. and Nancy Dickinson Norton, a son, David Joel, on June 19, at Millerton, New York.

HENLEY — To John and Jean Henley of Westfield, Indiana, a son, Douglas A., on July 17.

SHANNON — To Dean and Darlene Shannon of Rapid City, South Dakota, a son, Michael Dean, on August 14.

STURM — To Wayne and Harriet Williams Sturm of Muncie, Indiana, a daughter, Deborah Kay, born August 16.

TAYLOR — To Alexander and Patricia Busher Taylor, a daughter, Ann, on July 1. The Taylors are members of Glens Falls Meeting in New York, and will reside in Bethlehem, Pa., when "Sandy" Taylor begins his duties on the faculty of Lehigh University this fall.

MARRIAGES

GUYER-NUTLER — Marilyn Eloise, daughter of Ivan and Mary Lou Nutler of Robinson, Illinois, to Dale Elbert, son of Walter and Lena Guyer of Pleasant Grove Meeting in Illinois, on June 28, at Pleasant Grove Church, Rev. P. D. Guyer of Kokomo, Indiana, officiating.

NOEL-FOULDS — Elizabeth Bradley Foulds to Don Obert Noel, Jr., on August 29, in the First Congregational Church, West Hartford, Conn. The groom is a member of Matinecock Meeting, Locust Valley, New York, and both bride and groom are active in the Young Friends group on Cornell campus.

PEPPER-BLACKMAN — Lucille Beverly Blackman to Rollin Pepper, on May 31, at the First Baptist Church of Grantwood, Cliffs Park, N. J. The groom is an Earlham graduate of 1950 and a member of Glens Falls Meeting in New York.

SETTLE-DILLON — Cozzie Dillon, a teacher in the St. Anthony, Iowa, Schools, of Union, Iowa, to Noah M. Settle, at the home of the groom's son, Bernall, near Bangor, Iowa, on August 14; Chester B. McKean, minister. The groom is a member of Bangor Friends Meeting.

WEDDING ANNIVERSARY

SELOVER — Roy and Tiny Selover of Des Moines, Iowa, celebrated their fiftieth wedding anniversary with an open house on Sunday, August 9. Their six children were all at home for the occasion. They are valued members of the First Friends Meeting in Des Moines.

DEATHS

COPE — Marietta Virginia Cole Cope, on August 11, at Portland, Oregon, aged eighty-six. She was the youngest

daughter of William and Achsah Cole, born on June 30, 1867 at Smithfield, Ohio. Being raised in a devout Christian family, she was converted at an early age. She was married February 24, 1887 to Frederick J. Cope, to which union two daughters were born, Inez Achsah and Lois Martha. Lois died in 1933 and left a daughter, Lois Virginia, now Mrs. Evan Jones of Seattle, Wash. Frederick Cope died in 1936, and Marietta Cope lived since that time with her daughter, Inez Rogers of Portland, Oregon. She assisted her husband in pastoral work since 1893 in Friends churches of Ohio, Michigan, Indiana, Illinois, Kansas and Oregon. For nearly a year and a half she had been bedfast from a fall which broke a hip and was unable to attend meetings, but she always maintained an active interest in the work of the church.

DENMAN — Mabel B. Denman, on June 23, at her home in Alda, Nebraska. She was born April 7, 1879, at Alda, Nebraska, the daughter of Mr. and Mrs. Joseph Balmat. In 1901 she was married to Frank Denman, and with the exception of two years spent in Canon City, Colorado, lived her entire life in the Alda community. She and Frank

Denman celebrated their Golden Wedding Anniversary on July 10, 1951. Surviving are her husband; one daughter, Mrs. Clarence Fleming of Chapman, Nebraska; two sons, Howard of Monte Vista, Colorado, and Charles of Dallas, Texas; four grandchildren; and three sisters, Mrs. J. F. Campbell of Central City, Nebraska; Pearl Balmat and Mrs. Floyd Steele of Alda. Dale Benton, pastor of the Alda Federated Church, officiated at the funeral service.

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at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30. Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Veri D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 3 through September each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m. Prayer Meeting, Wed., 7:30 p.m. Foster of Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave. N. E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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